بسم الله الرحمن الرحيم

قصص النبين

Stories of the Prophets

Volume 4

By Abul Hassan Ali Nadvi

With Arabic to English vocabulary and
English translation
By Dr. Saleem A Khanani, MD, M.R.C.P

8/14/2013
Shrewsbury Massachusetts

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

قصص النبين

Stories of the Prophets volume 4

Chapter one

The story of Shoaib (peace be upon him)

VOCABULARY

lengthening	تطويل	review	نظرة
Respect, appreciation	تقدير	Homage, honor	اجلال
Place, niche	محلٌ	Took place	حلّت
retained	وعت	influential	اثيرة
You narrate	تحكون	memory	ذاكرة
You increase	تزددون	Became used to	ذلت بها
You get excited	تتحمسون	You taste	تتذوقون

A review of the previous stories

You read the story of our respectable Prophet Ibrahim pbuh and the story of our respectable Prophet Yousuf pbuh, and likewise read the stories of our respectable prophets Nuh, Hood and Saleh, peace be upon all of them. And you read the story of our respectable prophet Musa pbuh in some detail and at length. You read all of that with eagerness and readiness, and with due homage and respect. These loving and influential stories found a place in your hearts. Your memories have cherished them and your tongues have become used to them. People have seen you narrate these stories to your younger siblings, and mention them many a times to your parents and older siblings while tasting their sweetness and finding excitement in their narration.

CHAPTER TWO

No wonder	لا غرابة	struggle	صراع
Exciting, inspiring	مثيرة	interesting	شائقة
Assessment, also means prophecy	تخمين	dogma	جزم
Lesson, moral	عبرة	victory	انتصار
Fabricated, maligned	يفترى	People of intellect	اولى الالباب
reminder	ذكرى	Sermon, advice	موعظة

The story of struggle between the truth and the falsehood

And no wonder these are interesting and inspiring stories. These are the stories of a struggle between the truth and the falsehood, between knowledge and ignorance, between light and darkness, between humanness and brutality, between dogmatism and certainty and between speculation and assessment.

Hence these are the stories of the triumph of truth over falsehood, knowledge over ignorance, the weak over the strong and the few over many. These are the stories that contain knowledge, wisdom, advice and reminder.

And Allah the Great has spoken the truth:

“In their history verily there is a lesson for men of understanding. It is no invented story but a confirmation of the existing (Scripture) and a detailed explanation of everything, and a guidance and a mercy for folk who believe.” Picthal’s translation.

Sura Yusuf verse 111

CHAPTER THREE

و الى مدين أخاهم شعيباً

VOCABULARY

Commodity, commerce	سلع	We narrated	حكينا
In addition to, moreover	زيادة الى ذلك	Boulevard, street	جادة
Weight, balance, scale	ميزان	Trade route	الجادة التجارية
measure	مكيال	Detract, make deficient	ينقصون
measure	كيل	Make deficient	يطفّفون
caravans	قافلة قوافل	Confront, expose	يتعرضون
frighten	يخيفون	threaten	يتوعدون
Give in full	اوفوا	encompassing	محيط
Do not create disaster, do not cause havoc	لا تعثوا	Do not decrease	لا تبخسوا

ENGLISH TRANSLATION OF CHAPTER THREE

And to Madyan their brother Shoiab (peace be upon him)

And what we have narrated to you from the stories of the Prophets (peace be upon them) is not all that Allah SWT has narrated in the Quran from their stories and tales. There are stories in the Quran other than these.

In it is the story of the prophet of Allah SWT, Shoaib (pbuh) whom Allah SWT sent to Madyan and the people of Aika. These people were businessmen and tradesmen who did business along the big trade route between Yemen and Syria, and between Iraq and Egypt along the coast of the Red Sea.

They used to associate partners with Allah SWT like the other communities in all times to whom the prophets were sent. Moreover, they would not give full measure in their weights and scales and would detract from the commodities they sold. They would waylay the caravans and threaten and frighten them. They created mischief in the land like the rich and the strong who had no hope of reward (for good behavior) or fear of punishment.

So Allah SWT sent to them His messenger Shoaib (pbuh) who would call out to them, warn them and tell them:

“And unto Midian (We sent) their brother Shu'eyb. He said: O my people! Serve Allah. Ye have no other Allah save Him! And give not short measure and short weight. Lo! I see you well-to-do, and lo! I fear for you the doom of a besetting Day.

O my people! Give full measure and full weight in justice, and wrong not people in respect of their goods. And do not evil in the earth, causing corruption.”

Picthal’s translation: Sura Hud verse 84 and 85

CHAPTER 4

دعوة شعيب عليه السلام

The Call of Prophet Shoaib (peace be upon him)

Vocabulary

Loosen, solve	حل يحلُ	Speak in detail	بسط يبسُطُ فى الكلام
Remains in excess	يفضُلُ	know	عقدة
Paying in full	وفاء	Trade, profit	ربح
They earned	اكتسبوا	preferred	أثر أثروا
cheating	تطفيف	By way of	عن طريق
damage	تلف	fate	مصير
It was stolen	سُرِق	loss	ضياع
Given authority, appointed over	سُلِط	It was robbed, plundered	نُهِب
Messed up	عبث	damaged	اتلف
Leniency, forbearance	رِفق	watchful	رقيب
It pleased you	اعجبكَ	What remains	بقيت

English translation

Shoaib (pbuh) would speak to them (his people) in details and try to loosen the knot (solve the problem) that afflicted them, that is, the problem created by the love of wealth and its increase. He would tell them:

“Whatever remains for you as profit after you have given the full measure and weight in your transactions is better for you than misappropriating the wealth of people by way of injustice and treachery. If you take a look at your lives and the lives of those who preferred and went on piling up wealth, you will find that whatever they earned by way of cheating, unfair dealing and treachery ended up being wasted and lost. Or it led to corruption and tribulations and

was either stolen or looted. That wealth was also spent in matters that did not please Allah SWT. There were people who were given control of this wealth who eventually wasted it or made a mess of it (by way of mismanagement). A little wealth that benefits is better than a lot that does not benefit. Can the impure and the pure be equal even though the plenty of impure may please you?

My advice to you is pure and sincere and Allah SWT alone is ever watchful over you and He says in His leniency, wisdom, knowledge and farsightedness:

“That which Allah leaveth with you is better for you if ye are believers; and I am not a keeper over you.”

Sura Hood verse 86

CHAPTER 5

ابٌ رحيم و معلم حكيم

VOCABULARY

He sophisticated, improvised	يتفننُ	He varied (style)	يتنوعُ
You threaten	توعِدُون	Don’t sit	لا تقعُدوا
You seek	تبغون	You repel, push back	تصُدُون
Increased, multiplied	كثر	crookedness	عوج

English translation

Merciful father and wise teacher

He (Shoaib pbuh) varied his style in speech and improvised in his advice like a merciful father and a wise teacher and he would say:

“He said: O my people! Serve Allah. Ye have no other Allah save Him. Lo! a clear proof hath come unto you from your Lord; so give full measure and full weight and wrong not mankind in their goods, and work not confusion in the earth after the fair ordering thereof. That will be better for you, if ye are believers. Lurk not on every road to threaten (wayfarers), and to turn away from Allah's path him who believeth in Him, and to seek to make it crooked. And remember, when ye were but few, how He did multiply you. And see the nature of the consequence for the corrupters!”

Picthal’s translation. Sura Al A’raaf 85-86

CHAPTER 6

جواب قومه

VOCABULARY

intellectuals	أذكياء	Scrutinized, went into the depth	دقق
arrogance	تيه	explanation	تعليل
discovered	اكتشفوا	Pride, overconfidence	زهو
Puzzle, enigma, mystery	لغزة	Disentangled, loosened	فكوا

English translation

The answer from his people

Their intellectuals went into the depth of understanding this message and its explanation. They said with arrogance and an air of overconfidence as if they had discovered a secret or solved a mystery.

“They said: O Shu'eyb! Doth thy way of prayer command thee that we should forsake that which our fathers (used to) worship, or that we (should leave off) doing what we will with our own property. Lo! thou art the mild, the guide to right behavior.”

Picthall: Sura Hud verse 87.

CHAPTER 7

شعيب يشرحُ دعوتَهُ

VOCABULARY

condescended	تلطف	He explains	يشرحُ
silence	صمت	Did not harden	لم يَقسُ
Actions, ways	تصرفات	Without objection	عدم تعرض
Made him independent	اغناه	unjust	جائرة
Comfortable state	رخيُ البال	Of pleasant disposition	هنئُ النفس
They forget	ينسون	He commits	يرتكِبُ
rescue	انقاذ	success	اسعاد
reliance	اعتماد	Hovers over	يُحلِقُ
I turn (in repentance)	أُنيب	Welfare, success	توفيق

ENGLISH TRANSLATION

Shoaib explains his message

Shoain (peace be upon Him) showed leniency to them. He did not adopt a hard attitude and did now show anger. He explained to them what carried (prompted) him to this invitation and advice after a long silence and lack of objection to their corrupt manners and unjust practices except that eventually Allah SWT honored him with prophecy and revelation and with what opened his heart and gave him the light (of guidance) from Him.

He was certainly not doing this out of jealousy since Allah SWT had made him independent and gave him a pure and lawful sustenance.

Because of all this he was quite fortunate, possessed a pleasant disposition and lived quite comfortably. He expressed gratitude to Allah SWT with his heart and tongue.

Shoaib (pbuh) was not the type of person who will forbid them from doing something and yet would do it himself or stop them from something and then approach it himself. He was not among those who order people and forget (to do it) themselves. Nor was he among those who preach what they do not practice. He sincerely intended their reformation, success and deliverance from the Divine punishment. And indeed all favor is from Allah SWT and Shoaib (pbuh) depended on it.

“He said: O my people! Bethink you: if I am (acting) on a clear proof from my Lord and He sustaineth me with fair sustenance from Him (how can I concede aught to you)? I desire not to do behind your backs that which I ask you not to do. I desire naught save reform so far as I am able. My welfare is only in Allah. In Him I trust and unto Him I turn (repentant).”

Sura Hud verse 88

CHAPTER 8

ما نفقه كثيراً مما تقُول

Pretended to be ignorant, disregarded	تجاهلَ	We don't understand	ما نفقه
Foreign, strange	اجنبية	As if he was	كانهُ
Eloquent, purer of language	مُفصِح	despite	مع
More eloquent	اَفصَح	Deeper, more intense	اَبلَغ
Advice became too much	كَبُرَت النصيحة	Action became difficult	شَقَ العمل

WE DON'T' UNDERSTAND MOST OF WHAT YOU SAY

The community disregarded what Shoaib (peace be upon Him) had intended for them as if he were speaking in a foreign language despite the fact that he was the son of their land and the brother of his people, or that his speech was neither clear nor intelligible despite him being an intense speaker and quite eloquent of speech. And this is how people react (literally "talk") when advice given to them becomes too demanding and acting according to it becomes quite hard.

CHAPTER 9

شعيب يتَعَجبُ من قومِهِ

VOCABULARY

They used it as an excuse	تَعَلَّلُوا	He wonders	يتعجبُ
Being alone	وَحدة	weakness	ضعف
Their relationship	قرابتهم	Clan, kinsfolk	عشيرة
They got rid	تَخَلصُوا	They stoned him	رَجَموه
The Overpowering	قاهر	He disapproved, denounced	اِستَنكَرَ
Exposed to, object of	عُرضَة	weaker	اَهوَن
The Mighty	عَزيز	group	رَهط
Neglected, something put on the back	ظِهرِياً	Stronger, more honorable	اَعَز

ENGLISH TRANSLATION

Shaoib (peace be upon Him) wonders at his people

They (his people) used his weakness and him being alone as a pretext and, if it was not because of his clan and their relationship, they would have stoned him and got rid of him. Shoaib disapproved all of this and wondered that Allah, the Mighty, the Powerful, the Strong, the Overpowering was considered by them to be weaker than his family. This was despite the fact that his family was exposed to diseases, destruction, weakness and disability.

“They said: O Shu'eyb! We understand not much of that thou tellest, and lo! we do behold thee weak among us. But for thy family, we should have stoned thee, for thou art not strong against us.

He said: O my people! Is my family more to be honoured by you than Allah? and ye put Him behind you, neglected! Lo! my Lord surroundeth what ye do.”

Sura Hud 91-92

CHAPTER 10

السهم الاخير

The last arrow

VOCABULARY

The last	اخير	arrow	سهم
argument	حجة	ended	انقطعَت
followers	اَتباع	They fired	أطلَقُوا
You all return	لَتَعُودُن	leaders	ملأء

ENGLISH TRANSLATION

And when their arguments failed, they shot the last arrow like the one shot by the arrogant people in every community against their Prophets and their followers.

“The chieftains of his people, who were scornful, said: Surely we will drive thee out, O Shu'eyb, and those who believe with thee, from our township, unless ye return to our religion.” Al Aaraf 88

CHAPTER 11
حُجة قاطِعة

The conclusive argument

VOCABULARY

proud	فخُور	conclusive	قاطِعة
belief	عقيدة	Ardent, jealous	غيور
averse	كارِهين	conscience	ضمير
We returned	عُدنا	We invented lyingly, we fabricated	اِفترَينا
We return	نَعُودَ	He saved us	نَجَنا
Decide!	اِفتَح	He encompassed	وَسِعَ
One who decides	فاتِح	We trusts	تَوَكّلنا

ENGLISH TRANSLATION

His (Shoaib's) answer was the answer of someone who is proud of his religion and earnestly concerned about his belief system and conscience.
"He said: Even though we hate it?
We should have invented a lie against Allah if we returned to your religion after Allah hath rescued us from it. It is not for us to return to it unless Allah our Lord should (so) will. Our Lord comprehendeth all things in knowledge. In Allah do we put our trust. Our Lord! Decide with truth between us and our folk, for Thou art the best of those who make decision."
Al Aaraf 88-89

CHAPTER 12

بل قالوا مثل ما قال الاولون

But they said similar to what the earlier ones had said

VOCABULARY

bewitched	مُسَحرين	Did not benefit them	لَم يَنفَعهُم
Drop!	اَسقِطْ	We think	نَظُنُّك
		eclipse	كِسَف

ENGLISH TRANSLATION

But this did not benefit them. They said like what the earlier ones had said:

They said: Thou art but one of the bewitched;

Thou art but a mortal like us, and lo! we deem thee of the liars.

Then make fragments of the heaven fall upon us, if thou art of the truthful.

Sura Ash Shuara 185-187

CHAPTER 13

عاقبة أُمة كَذبَت نَبيَها

The outcome of a nation that belied its Prophet

VOCABULARY

tremor	رجفة	End, outcome	عاقبة
Lying prone	جثِمين	They became	اَصبَحُوا
losers	خسِرين	Did not dwell	لَم يَغنَوا

ENGLISH TRANSLATION

And their end was one and the same, the end of every nation that belied its Prophet and did not thank the favors of Allah SWT.

“So the earthquake seized them and morning found them prostrate in their dwelling-place.

Those who denied Shu'eyb became as though they had not dwelt there. Those who denied Shu'eyb, they were the losers.”

Al Aaraf 91-92

CHAPTER 14

بلغَ الرسالة و أدى الامانة

He conveyed the message and fulfilled the trust

He fulfilled	أدّى	He conveyed	بلّغ
established	اَقامَ	Affair, state	شأن
I conveyed to you	أَبلَغتُكُم	turned	تَوَلّیٰ
I gave sincere advice	نَصَحتُ	messages	رِسلت
		I feel sorrow	آسَیٰ

ENGLISH TRANSLATION

And Shoaib's (peace be upon him) state was like the state of every prophet who conveyed the message, fulfilled the trust and established the argument.

"So he turned from them and said: O my people! I delivered my Lord's messages unto you and gave you good advice; then how can I sorrow for a people that rejected (truth)?"

Al Aaraf 93

قصة سيدنا داؤد و سيدنا سليمان عليهما السلام

The story of Dawood and Suleman

Peace be upon both of them

VOCABULARY

Days (when Allah's punishment came)	ايام	Did not limit	لم تقتصر
denial	تكذيب	Met, faced	لقى
insult	اِهانة	ridicule	سخرية
destruction	دمار	pursuit	مطاردة
plan	هَم	mocking	اِستهزاء

ENGLISH TRANSLATION

The Holy Quran did not limit itself to the mention of the days in which Allah sent His punishment, and what the Messengers and the Prophets faced from their nations to which they were sent by way of denial, ridicule, insult and pursuit. Likewise it did not limit itself to what those nations faced by way of punishment and chastisement, and their destruction and annihilation due to their denial and mockery of the Messengers, their conspiracy against them and their planning to kill them, as you encountered in the stories of the Prophets.

CHAPTER 1

القران يتحدّثُ عن آلاء الله

The Quran talks about the signs of Allah SWT as well

VOCABULARY

signs	آلاء	Talks about, discusses	يتحدثُ
In detail	فى بَسطٍ	narrated	حَكَى
In brief	اِختصار	Sometimes, at times	اَحياناً
favored	اَنعَمَ	Blessings, favors	نِعَم
Made wide	وَسعَ	He established	مَكَنٌ
Made subservient	سَخرَ	extended	مَد
Not driven	لا يَنقادُ	Obstinate ones	عُتاد
We gave	اتينا	Inanimate objects	جَمادات
He inherited	وَرِثِ	We preferred	فَضلنا
Speech. Reasoning, logic	مَنطِق	We have been taught	عُلِمنا
		We have been given	أُوتينا

ENGLISH TRANSLATION

The Holy Quran also discusses many of the sings of Allah SWT as well.

Sometimes it discusses in details and sometimes briefly the many favors that Allah SWT bestowed on many of the Prophets among whom are Dawood and Suleman, Ayub and Younus and Zakarai and Yahya, peace be upon all of them.

As far as Dawood and Suleman, peace be upon both of them, are concerned, Allah SWT established them firmly in the land, expanded their kingdom, gave them plenty of knowledge, taught them what most people do not know and subjugated to them the strong ones, the obstinate ones and even the animals and inanimate objects that cannot be controlled ordinarily.

He said:

“And We verily gave knowledge unto David and Solomon, and they said: Praise be to Allah, Who hath preferred us above many of His believing slaves!

And Solomon was David's heir. And he said: O mankind! Lo! We have been taught the language of birds, and have been given (abundance) of all things. This surely is evident favor.”

Sura An Namal 15-16

CHAPTER 2

نعمة الله على داؤد

Allah’s favors on Dawood peace be upon him

VOCABULARY

craft	صنعة	It responds,	تتجاوبُ
softened	ألاَنَ	shields	دروع
We softened	ألَنا	Echo!	أوبِى
Measure!	قَدِر	long coats of mail	سبِغتٍ
garments	لَبُوس	links	سَرد
		To protect you	لِتُحصِنَكُم

ENGLISH TRANSLATION

As far as Dawood (peace be upon him) is concerned, Allah submitted to him the mountains and the birds to respond to him in making supplication and praising Allah, And He taught him the craft of making shields and made the iron supple for him.

And assuredly We gave David grace from Us, (saying): O ye hills and birds, echo his psalms of praise! And We made the iron supple unto him,

Saying: Make thou long coats of mail and measure the links (thereof). And do ye right. Lo! I am Seer of what ye do.

Saba 10-11

And We taught him the art of making garments (of mail) to protect you in your daring. Are ye then thankful?

Al Anbiyaa 8

CHAPTER 3

شُكرُهُ على هذه النعمة

Dawood’s gratitude on this favor

VOCABULARY

skillful	حاذقة	despite	مع
Turning to Allah	أَواب	humble	خاشع
Just, fair	مُقسِط	Constant, consistent	دائم
Do not follow	لا تَتَبِع	Does not favor	لا يُحابى
		They forgot	نَسُوا

ENGLISH TRANSLATION

Despite ruling over a large country and possessing skillful and strong hands, Dawood (peace be upon him) was a humble person, turning to Allah and being constant in His remembrance. He would make long supplications and engage in long praises of Allah. He was just and fair ruler who judged between people with truth and did not favor anyone.

Allah says:

O David! Lo! We have set thee as a viceroy in the earth; therefore judge aright between mankind, and follow not desire that it beguile thee from the way of Allah. Lo! those who wander from the way of Allah have an awful doom, for asmuch as they forgot the Day of Reckoning.

Sa’ad 26

CHAPTER 4

نعمة الله على سُليمان

ALLAH'S FAVORS UPON SULEMAN (PBUH)

VOCABULARY

Fastest time	أسرع زمان	Nearest time	اَقرب وقت
Skilled workers	حاذِقين	Strong ones	اقوياء
They implement	يُنَفذون	Rebel, insurgent	مارِد
They complete	يُكمِلون	commands	أوامر
civil	عُمرانية	projects	مَشاريع
Tall, giants	عِملاقة	buildings	البناية
Travel at morning	غُدُو	raging	عاصِفة
Who caused to flow	أسَلنا	Travel in the evening	رواح
deviated	يَزِغ	Fountain of copper	عين القطر
Flaming fire	سَعير	We make him taste	نُذِقه
statues	تماثيل	Niche for prayer	محاريب
Cooking pots	قُدور	Bowls, basins	جِفان
They dives	يَغُوصُونَ	Built into the ground	رَّاسِيَاتٍ

ENGLISH TRANSLATION

As for Suleman (pbuh), Allah subjugated the wind that would run at his command and carry him from place to place so that he will reach wherever he wanted in the shortest time period. He also subjugated to him the strong and skillful Jinns and even the most insurgents of devils. They will implement his orders and complete his civil projects and build giant structures.

And unto Solomon (We subdued) the wind in its raging. It set by his command toward the land which We had blessed. And of everything We are Aware.

And of the evil ones (subdued We unto him) some who dived (for pearls) for him and did other work, and We were warders unto them.

Al Anbiyaa 81-82

And unto Solomon (We gave) the wind, whereof the morning course was a month's journey and the evening course a month's journey, and We caused the fount of copper to gush forth for him, and (We gave him) certain of the jinn who worked before him by permission of his Lord. And such of them as deviated from Our command, them We caused to taste the punishment of flaming Fire.

They made for him what he willed: synagogues and statues, basins like wells and boilers built into the ground. Give thanks, O House of David! Few of My bondmen are thankful.

Saba 12-13

CHAPTER 5

فقه دقيق و علم عميق

Precise understanding and deep knowledge

VOCABULARY

deep	عميق	precise	دقيق
intelligence	ذكاء	Became apparent	تجلى
It was brought up	رُفِعت	Case, issue	قضية
grew	اَنبَتَت	orchard	كَرم
Passed by	خَلَت	Bunches of grapes	عناقيد عنقود
You paid, returned	دفَعتَ	destroyed	اَفسَدَ
Strayed at night	نَفَشَت	Chose specifically, distinguished someone	خَص

ENGLISH TRANSLATION

His, Suleman’s, intelligence and ability to decide became apparent in his correct judgment concerning the case of a people who had a garden in which clusters of grapes had already grown. Some sheep belonging to another group of people entered it and destroyed the grapes. Dawood (peace be upon Him) ordered that the sheep be given to the owners of the garden as recompense for the loss.

Suleman (peace be upon him) said: “The verdict should be different, O prophet of Allah.” Dawood (peace be upon him) asked Suleman (peace be upon him) what could be the other verdict. Suleman (peace be upon him) said: “Please give the garden to the owners of the sheep so that they restore it to its original condition, and give the sheep to the owners of the garden so that they can benefit from them.

When the garden its restored to its original state, then return the garden to its owners, and the sheep to their owners.

Allah had distinguished Suleman (peace be upon him) with precise knowledge and deep understanding.

And David and Solomon, when they gave judgment concerning the field, when people's sheep had strayed and browsed therein by night; and We were witnesses to their judgment.

Al Anbiyya 78

CHAPTER 6

سليمان يَعرِفُ لُغة الطَّير و الحَيَوان

Suleman (peace be upon him) knows the language(s) of the birds and animals

VOCABULARY

vigilance	تَيَقُّظ	Entertaining, interesting	مُمتعة
success	سعادة	awe	رَهبة
pomp	أُبهة	consolidation	تَمكين
ant	نَملة نمل	leaders	رُؤساء
horses	خيول	smash	حَطم تُحَطم
Becomes aware of, feels	يَشعُرُ	hooves	حَوافر
pride	زهو	Haughtiness, pride	تَيه
		Join the company of	اِنخِراط فى سلك

ENGLISH TRANSLATION

The Holy Quran narrated the entertaining story of Suleman (peace be upon him) that is full of wisdom and which demonstrates his vigilance in running his kingdom and the awesomeness of his control. How did Allah combine success in this world and in the Hereafter with the running of a country, its consolidation, prophethood and being a messenger of religion in him?

He knew the languages of the birds and the animals. Once he gathered an army consisting of the Jinns, human beings and birds and marched with them with pomp and majesty. They were all arranged according to a system, moving with their leaders. Suleman (peace be upon him) happened to pass through a valley of ants. An ant was concerned about its community lest it be crushed under the hooves of the horses without Suleman (peace be upon him) and his

army being aware of it. It ordered all the other ants to enter into their dwellings. Suleman (peace be upon him) understood it all. He did not demonstrate any signs of pride and arrogance by virtue of being one of the Prophets, but used this as an opportunity to praise Allah and thank Him for his bounties on him. He also utilized this opportunity to supplicate for further ability to do good deeds and join the company of the virtuous servants of Allah.

CHAPTER 7

قصة هُد هُد

The story of hoopoe

VOCABULARY

Guides, directs	يَدُل	Scout, reconnoiterer	رائد
He disliked	أنكَرَ	places	مواضع
He remained absent	غابَ	He threated	تَوَعدَ
Despite this intellect	على هذا العقل	I have been informed	اِطلعتُ
foolishness	سَفاهة	cleverness	كياسة

ENGLISH TRANSLATION

A hoopoe was his scout and his eyes who will direct him to places where water would be found and where armies would be stationed.

When Suleman (peace be upon him) did not find him, he disliked it and threatened him. After being absent for a time, he returned and told Suleman (peace upon him), “I have come to know of something that you and your armies have not yet been informed of. I have come to you with authentic news about Saba and its queen. These people have a great country and expansive land. However, despite this intellect, cleverness, kingdom and leadership, I found them to be the people of foolishness and ignorance. They prostrate before the sun rather than prostrating before Allah and do not understand (the foolishness of) it. They do not find a way of guidance to the worship of one Allah.”

CHAPTER 8

سليمان يدعو مَلِكَة سبأ إِلَىٰ دينه

Suleman (peace be upon him) invites the queen of Saba to his religion

VOCABULARY

In the neighborhood, close by	بِجوار	Became hard	شَق
Zeal, that which is defended	حَمِية	Stirred up	ثارَت
surrender	اِستِسلام	He thought it appropriate	رأى من الصواب
gentleness	رِقة	He marched	يَزحَفَ
Humility,	تواضع	firmness	صرامة
eloquent	بليغ	Jealousy, ardor	غيرة

ENGLISH TRANSLATION

It was difficult for the Prophet of Allah (peace be upon him) to accept that there should be a country and people in the neighborhood of his own kingdom that he did not know and that his invitation did not reach them while they continued to worship the sun. The religious fervor so characteristic of a prophet stirred up inside him. He thought it appropriate to write a letter to that country's polytheist queen inviting her to the religion of Islam, obedience to Allah and surrender, before he marched towards her land along with his powerful army. He wrote an eloquent letter to her in which he invited her to the religion of Islam and asked her to surrender. The letter combined gentleness with firmness, and the humbleness of prophets with the ardor and fervor of kings.

CHAPTER 9

الملكة تستشير اركان دولتها

The queen consults members of her state

VOCABULARY

Comprehensive, combining all	جامع	consults	تستشير
Not rushing	غير مُتسرعة	wise	عاقلة
Lives, biographies	سِيَر	experiences	تجارب
Did not stick to her opinion	لم تَستَبِد بِالرائ	betrayed	خانَ
They were giving arguments	يَدِلونَ	The rest of	سائر
flattering	تَمَلُّق	Gratifying, trying to please someone	اِرضاء
companions	جُلساء	Condition, state	شأن
She did not agree with them	لم تُوافقهم	speech	مقالة
Evil consequence	سُوءِ العاقبة	She warned them	حَذرَتهم
defeat	هَزيمة	Fate, destiny	مَصير
gifts	هَدايا	State of being defeated	اِنكسار
I will test	اَمتَحِنُ	Rare items, exquisite objects	طُرَف طرفة
You all follow him!	اِتَبِعُوهُ	He accepted	قَبِلَ

ENGLISH TRANSLATION

Suleman (peace be upon him) combined those qualities. The woman who ruled that country was wise and not hasty in making decisions.

She had gained wide experience from her knowledge of the biographies of kings and the stories of the victorious leaders. This is despite the fact that her intellect had betrayed her in her recognition of God and his worship. She was not overcome by the zealousness of kings and she was not obstinate in her opinion. So she informed the opinions leaders from the members of her state about the letter that was not like other letters. It was a letter from the greatest king of her time and from a Prophet who was calling her to Allah.

And when the members of her state started their arguments (in favor of a war) on the basis of their strength and the large number of their armies, trying to satisfy and flatter her, she did not accept their opinions and did not agree with them. Instead, she warned them about the dire consequences mentioning the conduct of the victorious rulers with the conquered nations and the state of those nations after being defeated and subjugated.

She said: “this will be condition of our country and our nation.” She told them that she will send gifts and novelties to Suleman (peace be upon him) in order to test him. “If he accepts the gift them he is just another king so fight him. If he does not accept them then he is a prophet so obey him.”

CHAPTER 10

هَدِيةٌ مُساوَمَةٍ

A GIFT FOR BARGAINING

VOCABULARY

She sent	بَعَثَت	bargaining	مُساوَمَةٍ
Turned away	أَعرَضَ	Worthy of, befitting	لائقةٍ
You all bargain with me	تُساوِمُونَنى	He abstained, he forsake, abandoned	زَهِدَ
Fun, jesting	هَزل	serious	جِد
threatened	تَوَعَدَ	issue	قَضِية
march	زَحف	intention	قَصد

ENGLISH TRANSLATION

The queen sent a great gift to him (Suleman peace be upon him), that was befitting for the kings. When the gift reached Suleman (peace be upon him), he turned away and abstained from it. He said, “Are you bargaining with me by offering me wealth so that I will leave you all to continue engaging in your polytheism? What Allah has given me in terms of kingdom, wealth and armies is better than what you have sent to me. The matter is very serious and it is not fun. The issue is the issue of calling (to Allah) and obedience (to Him).”

He warned them of his intention of marching (with his army) towards their kingdom.

CHAPTER 11

الملكة تأتي خاضعةً

The queen arrives submissively

VOCABULARY

delegation	بِعثَة	submissive	خاضعةً
Starting walking, moving	اَقبلَت تَسيرُ	Reported, narrated	حَكَت
arrival	قُدُوم	He confirmed	تَحَقق
He brings it	يُحضِرَ	More evident	أَدَل
trustworthy	أمناء	She entrusted	وَكلَت
procession	موكِب	chiefs	ملأء
So that he tests	لِيَختَبِرَ	It was changed	غُيِرَ
She was confused about the matter, the matter was ambiguous to her	اِلتَبَسَ عليها الامر	Firmness, steadfastness	ثَبات
Failure, insufficiency	قَصُور	evidence	دَليل
farthest	أَبعَدَ	deeper	ادَق
The most intangible, the most unattainable	ابعد منالا	achievement	مَنالاً

ENGLISH TRANSLATION

When this delegation returned to the Queen of Saba and reported this incident to her, she and her people listened and obeyed. She then started to move towards the kingdom of Suleman (peace be upon him) with her army submissively. When Suleman (peace be upon him) had confirmation of their arrival he was quite pleased and he thanked Allah. He intended to show her a sign from the signs of Allah so that it would be a clearer evidence of Allah's power and His

favor upon Suleman (peace be upon him). He desired to bring the queen’s throne that she had put under the care of strong and trustworthy men. He asked his chiefs to bring forth her throne before the arrival of their great procession.

What Suleman (peace be upon him) desired was realized in the shortest possible time and this was a miracle. Suleman (peace be upon him) ordered that some of the qualities of the throne be changed so that he could test her recognition of it and her firmness when she saw it. If the matter was ambiguous to her then it would be evidence towards her limited vision in deeper and more intangible matters.

CHAPTER 12

قصر عظيم من زجاج

The great glass palace

VOCABULARY

Made (water) run	أجروا	builders	بنائين
walker	ماشي	intervenes	يَحُول
She suspects	تتوهم	certain	مؤكد
Her two shins	ساقيها	Displays (lifts up the lower garment to reveal the shin)	تَكشِفُ
It is or it will be recognized	تُدرِكُ	Becomes obvious	تتبينُ
Outer looks, appearances	مَظاهر	deception	اِنخداع
cover	غطاء	It is exposed	يَنكَشِفُ
		More eloquent	أبلَغ

ENGLISH TRANSLATION

Suleman, peace be upon him, ordered the builders from the human beings and the Jinns to build a great palace made of glass. They built it and made the water flow underneath it. One who was not aware of the actual matter, would think that this was all water, although the glass was intervening between the walker (on the glass) and the water. It was certain that the queen would also suspect that it was water and she would lift up her lower garment exposing her two shins (in order to avoid it getting wet). There and then her mistake would become obvious, and her shortsightedness and easy deception by the outward phenomena would be recognized.

She and her people used to prostrate before the sun because it was the greatest outward source of light and life, even though it is simply

one of the characteristics of Allah. At that time the covering over her eyes will be lifted and she will recognize that she had made an error in the matter of the glass mistaking it for water and hence displaying her two shins. Likewise, she had erred by treating the sun as the Creator and prostrating before it and worshipping it. This would be a more effective argument than a hundred speeches and a thousand evidences.

CHAPTER 13

و أَسلَمتُ مع سليمان لِله رب العالمين

And I submit with Suleman to Allah the Lord of the worlds

VOCABULARY

despite	رغم	She got involved	تَوَرطَت
Obscene, atrocious	فاحش	smartness	دهاء
She plunges, dives, wades into water	تَخُوض	glistening	رقراق
Castle, palace	صرح	He informed	نَبه
glass	قوارير	Made smooth	مُمرد
		She initiated, started	اِبتَدرَت

ENGLISH TRANSLATION

And this is how it was. Despite her smartness and intelligence, the queen fell into this atrocious mistake. She mistook the glass to be glistening water that was flowing and waving. She uncovered her shins and intended to wade through it. There the prophet of Allah, Suleman peace be upon him, informed her of her mistake and said that this was a palace (whose floor) was made smooth with glass. The covering over her eyes was lifted and she recognized her ignorance in only looking at the apparent phenomenon rather than the underlying cause, and her mistake of worshipping the sun and prostrating before it. She started saying: “O my Lord, I have indeed transgressed myself and I submit, with Suleman, to Allah the Lord of the worlds.

CHAPTER 14

القران يَحكِي قِصَة سُليمان

The Quran narrates the story of Suleman, peace be upon him

VOCABULARY

I have encompassed	اَحطتُ	He surveyed	تفقدَ
Throw it down!	ألقِه	hidden	خَب ء
Stalwart, giant	عِفريت	decisive	قاطعة
glance	طَرف	returns	يَرتَد
Just like this	ها كذا	Disguise it! Alter it!	نَكِروا
Smoothly paved	مُمرد	Pool, lake	لُجة
Stand, position	مواقف	Glasses, crystal	قوارير

ENGLISH TRANSLATION

THESE ARE VERSES FROM SURA AN NAML, 20-44

TRANSLATION IS TAKEN FROM THE INTERNET

http://searchtruth.com/chapter_display.php?chapter=27&translator=29&mac=

20 And he took attendance of the birds and said, "Why do I not see the hoopoe - or is he among the absent?

21 I will surely punish him with a severe punishment or slaughter him unless he brings me clear authorization."

22 But the hoopoe stayed not long and said, "I have encompassed [in knowledge] that which you have not encompassed, and I have come to you from Sheba with certain news.

23 Indeed, I found [there] a woman ruling them, and she has been given of all things, and she has a great throne.

24 I found her and her people prostrating to the sun instead of Allah, and Satan has made their deeds pleasing to them and averted them from [His] way, so they are not guided,

25 [And] so they do not prostrate to Allah, who brings forth what is hidden within the heavens and the earth and knows what you conceal and what you declare -

26 Allah - there is no deity except Him, Lord of the Great Throne."

27 [Solomon] said, "We will see whether you were truthful or were of the liars.

28 Take this letter of mine and deliver it to them. Then leave them and see what [answer] they will return."

29 She said, "O eminent ones, indeed, to me has been delivered a noble letter.

30 Indeed, it is from Solomon, and indeed, it reads: 'In the name of Allah, the Entirely Merciful, the Especially Merciful,

31 Be not haughty with me but come to me in submission [as Muslims].' "

32 She said, "O eminent ones, advise me in my affair. I would not decide a matter until you witness [for] me."

33 They said, "We are men of strength and of great military might, but the command is yours, so see what you will command."

34 She said, "Indeed kings - when they enter a city, they ruin it and render the honored of its people humbled. And thus do they do.

35 But indeed, I will send to them a gift and see with what [reply] the messengers will return."

36 So when they came to Solomon, he said, "Do you provide me with wealth? But what Allah has given me is better than what He has given you. Rather, it is you who rejoice in your gift.

37 Return to them, for we will surely come to them with soldiers that they will be powerless to encounter, and we will surely expel them therefrom in humiliation, and they will be debased."

38 [Solomon] said, "O assembly [of jinn], which of you will bring me her throne before they come to me in submission?"

39 A powerful one from among the jinn said, "I will bring it to you before you rise from your place, and indeed, I am for this [task] strong and trustworthy."

40 Said one who had knowledge from the Scripture, "I will bring it to you before your glance returns to you." And when [Solomon] saw it placed before him, he said, "This is from the favor of my Lord to test me whether I will be grateful or ungrateful. And whoever is grateful - his gratitude is only for [the benefit of] himself. And whoever is ungrateful - then indeed, my Lord is Free of need and Generous."

41 He said, "Disguise for her her throne; we will see whether she will be guided [to truth] or will be of those who is not guided."

42 So when she arrived, it was said [to her], "Is your throne like this?" She said, "[It is] as though it was it." [Solomon said], "And we were given knowledge before her, and we have been Muslims [in submission to Allah].

43 And that which she was worshipping other than Allah had averted her [from submission to Him]. Indeed, she was from a disbelieving people."

44 She was told, "Enter the palace." But when she saw it, she thought it was a body of water and uncovered her shins [to wade through]. He said, "Indeed, it is a palace [whose floor is] made

smooth with glass." She said, "My Lord, indeed I have wronged myself, and I submit with Solomon to Allah, Lord of the worlds."

And this is the Prophet of Allah, Suleman, peace be upon him. And you have indeed seen his stand in inviting people to towards Allah and His unity, and his wisdom, deep understanding and ardor on his religion and belief.

CHAPTER 15

وَمَا كَفَرَ سُلَيْمَانُ

وَلَـٰكِنَّ الشَّيَاطِينَ كَفَرُوا

And Suleman, peace be upon him, did not disbelieve

But the devils disbelieved

VOCABULARY

Does not befit	لا يليقُ	attributed	نَسَبَ
Adulation, sweet talk	مُداهنة	He honored	شَرَفَ
absolved	بَرأ	Disorder, disturbance, uneasiness	اِضطراب
Often turning in repentance	أواب	We gifted	وَهَبنا
Place of return	مآب	Closeness, nearness	زُلفى

ENGLISH TRANSLATION

The Jews attributed to him (Suleman, peace be upon him) what is not befitting of a Monotheist whose chest has been opened for faith by Allah, not to mention someone who has been sent as a Prophet and who has been given wisdom by Allah, honored with prophethood and kingdom. They attributed to him magic and disbelief, adulation towards polytheism and wavering in the matter of monotheism due to his wives.

Allah absolved him of all of these allegations and said:

Solomon disbelieved not; but the devils disbelieved, teaching mankind magic

And We bestowed on David, Solomon. How excellent a slave! Lo! He was ever turning in repentance (toward Allah).

And lo! He hath favour with Us, and a happy journey's end.

قصة سيدنا ايوب و سيدنا يونس عليهما السلام

The stories of Ayub and Younus, peace be upon both of them

CHAPTER 1

قصة ايوب نمط آخر

Story of Ayub, peace be upon him, a story of a different kind

livestock	دواب	Kind, sort, form, shape	نمط
He was tested	ابتُلِيَ	pleasing	مرضية
except	سوى	Sound, intact	سليم
companion	جليس	He loathed	عافَ
corner	ناحية	He was left alone	أفرِدَ
She became needy	أِحتاجَت	sympathized	يَحنو

ENGLISH TRANSLATION

The story of Ayub, peace of upon him, in the Holy Quran is a story of a different kind, and represents another manifestation of Allah's bounties upon His believing servants, those who are patient and grateful, and those who are His beloved Prophets, peace be upon all of them.

Ayub, peace be upon him, had plenty of livestock, animals and lands as well as well-pleasing children. He was tested with respect to all of it and lost all of it. Then he was tested by way of physical illness. No part of his body remained sound except his heart and tongue with which he would remember Allah, the Mighty and the Glorious. Even his companions loathed him and he was left alone in a corner of the town. No one would sympathize with him except his wife who would serve him. Even she was forced to serve others for his sake.

CHAPTER 2

صبر ايوب

Ayub’s patience (peace be upon him)

Speaks constantly	يَلهَجُ	Despite all that	رَغم كل ذلك
He does not blame, reproach	لا يَتَعَتب	He does not complain	لا يَشكُو
He continued	دامَ	He does not complain, grumble	لا يَتَذَّمر
Pass by	تَختَلِفُ	lying	مُلقىً

ENGLISH TRANSLATION

Despite all this, Ayub, peace be upon him, remained patient and grateful. His tongue continued to engage in the remembrance and gratefulness of Allah. He would not complain, reproach, grumble or show any signs of anger. He remained in this state for several long years lying around the synagogue of Ban Israel while the livestock would move around his body.

CHAPTER THREE

مِحنة و مِنحة

ORDEAL AND REWARD

VOCABULARY

Reward, grant	منحة	ordeal	محنة
acceptable	مُستجاب	Elevation of status	رفع درجات
Difficulty, adversity	بُؤس	Became apparent	تَجَلى
Multiple times	أضعافاً مُضاعفة	refuge	ملجاء
harm	ضُر	It has touched me	مَسَنِىَ
We removed	كَشَفنا	We responded to him	اِستَجَبنا له

ENGLISH TRANSLATION

And when what Allah had intended from Ayub's trial, its completion and the resultant elevation of status due to Ayub's,(peace be upon him) contentment with His decree had come to an end, He taught Ayub, peace be upon him, a supplication that is acceptable. This was a supplication that reflected Ayub's helplessness and the adversity that he was experiencing. And indeed there is refuge from Allah except towards Him, and no doubt He is capable to do everything. Allah provided relief to him in his bodily illness and family. He not only returned to him his wealth, and blessed it, but also increased it manifold.

Allah says:

And Job, when he cried unto his Lord, (saying): Lo! adversity afflicteth me, and Thou art Most Merciful of all who show mercy.

Then We heard his prayer and removed that adversity from which he suffered, and We gave him his household (that he had lost) and the like thereof along with them, a mercy from Our store, and a remembrance for the worshippers.

CHAPTER 4

قصة يونس و حكمتها

The story of Younus, peace be upon him, and its wisdom

VOCABULARY

Corroborating, supporting	مُؤيدة	Coupled with	مقرونة
despair	يأس	help	إِغاثة
outlets	منافذ	It clogged	تَنسَدُ
millstone	رحَى	hope	أمَل
grains	حبة	It grinds	تَطحَنُ
jaws	أشداق	emerges	تَبرُزُ
destroyer	فاتك	detrimental	ضاري
Without any imperfection	غير منقوص	unscratched	غير مخدوش

ENGLISH TRANSLATION

The story of Younus, peace be upon him, comes next to the story of Ayub, peace be upon him, corroborating it in its affirmation of Allah's ability, His kindness towards His servants and His help of them.

This takes place even when all hope is cut off, the killer despair and destroying darkness covers the people and all outlets for relief are obstructed. It arrives when there is no light and no air, no hope or expectation and when the millstone of death with its strength and swiftness is about to grind to the seed of life to fine powder.

At that moment of despair appears the divine power with its utmost strength and yet with mercy and wisdom to take this weak human being out of the jaws of a terrible lion and death, the destroyer. Man comes of this difficult situation intact, without even a scratch, perfect without any signs of deficiency, as if he was sleeping on his bed in his own home, safe and sound with his family.

CHAPTER 5

يونس بين قومه

Younus, peace be upon him, among his community

VOCABULARY

They stretched	تَمادوا	They refused	اَبَوا
They supplicated	تضرعوا	angry	مُغاضب
Turned away	رَغَت	Came under the protection of	جأرُوا
Grew weak	خارَت	Young camels	فُصلان
lambs	سِخال	Bleated, also may mean their sheep dwindled	ثَغَت
We gave them respite, comfort	مَتَعنَهُم	Shame disgrace	خِزي

ENGLISH TRANSLATION

And this is the story of Younus, peace be upon him, whom Allah SWT sent to the people of the town of Nainawa. He, peace be upon him, invited them to Allah, the High. They refused his invitation and grew in their disbelief. He, peace be upon him, left from among them, angry at their refusal to believe, and promised them of a punishment

to come in three days. When the people realized this and found out that a prophet does not lie, they left for the desert with their children, animals and livestock. They separated between the mothers and their children. Then they supplicated to Allah, the All Powerful, the All Mighty and sough His protection. Their camels and their young ones got lost. They cows grew lean and so did their young ones. Their sheep and lambs dwindled in numbers. Then Allah SWT removed the punishment from them.

Allah the High says:

Why was there not a single township (among those We warned), which believed,- so its faith should have profited it,- except the people of Jonah? When they believed, We removed from them the penalty of ignominy in the life of the present, and permitted them to enjoy (their life) for a while.

CHAPTER 6

يونس فى بطن الحوت

Younus, peace be upon him, inside the fish

VOCABULARY

They drew lots	أِقتَرَعوا	It inclined	جنحَت
Rejected, losers	مُدحضين	He participated	ساهم
swallowed	أِلتَقَمَ	Freed himself from	تَجَرَدَ
bones	عَظماً	It should not smash or shatter	لا تَهشِم

ENGLISH TRANSLATION

As for Younus, peace be upon him, he left and rode a ship along with a group. The ship started to incline with them and they were afraid that they would drown. They drew lot to throw one person into the sea in order to make the ship lighter and prevent it from turning over. The lot fell upon Younus, peace be upon him. They refused to throw him. They drew the lot again and once again it fell upon Younus, peace be upon him. They refused and drew the lot again and this time as well it fell upon him.

Allah SWT said:

Then he participated in casting the lot and he was among the rejected.

Younus, peace be upon him, stood up and removed (some of) his clothes. He then jumped into the sea. Allah SWT sent a big fish that came piercing the sea and swallowed Younus, peace be upon him, as he threw himself from the ship. Allah SWT inspired to that fish not to eat his flesh or to shatter his bones.

CHAPTER 6

واستجاب الله دعاءهُ

And Allah SWT responded to his supplication

How far!	ما ابعدَ	How severe!	ما اشدَ
distress	كربات	It makes something farther	تُبدِدُ
Solace, comfort	سلوىً	It seeks the coming down of	تستنزِلُ
Desperate, hopeless	يائس	Someone who is compelled	ملهوف
It became narrow, tightened	ضاقَت	Troubled, disturbed	مضطرب

angrily	مغاضباً	Eye witness	عِياناً

ENGLISH TRANSLATION

And he was in the darkness of the abdomen of the fish swimming in the darkness of the sea in a dark night. Darkness on top of darkness! How severe was the darkness and how distant was the prospect of safety! He stayed there for as long as Allah SWT wished. Then Allah SWT revealed some words to him that would remove all the darkness, remove the anguish, and invite the descending of mercy from the seven heavens above.

And hear the Holy Quran as it narrates this peculiar and unique story in which there is solace for everyone who is distressed, and desperately in trouble. It is a solace for the one on whom this earth has become like a tight corner, despite its capaciousness, and on whom his own self has become a burden. It is a solace for the one who has seen with his own eyes that there is no refuge from Allah except towards Him.

And (mention) Dhu'n-Nun, when he went off in anger and deemed that We had no power over him, but he cried out in the darkness, saying: There is no Allah save Thee. Be Thou Glorified! Lo! I have been a wrong-doer.

Then we heard his prayer and saved him from the anguish. Thus we save believers.

قصة سيدنا زكريا عليه السلام

CHAPTER 1

دُعاء زكريا لولدٍ صالحٍ

Zakaria’s supplication to be blessed with a pious child

VOCABULARY

Dutiful, devoted	برٌّ	It became manifest	تجلى
His age had advanced	تقدمت به السن	Devout, pious	تقى
Old age dawned upon him	لَج به الشيبَ	It became weak	وَهَنَ
falsified	أبطَلَ	Greyness of hair	شيب
forestalled	بَكرَ	experiences	تجارِب
He was distinguished for	خَصَ	Talent, extraordinary qualities	نُبُوغ
gentleness	لين الكنف	Sympathetic, loving	حنان
Strengthened his heart	رَبَطَ على قلبه	humility	خفض الجناح
He realized it, its reality dawned upon him	تَحَققَ له	He suspends	يُعَطِلُ

ENGLISH TRANSLATION

And another color of Allah’s favors upon His servants, and of the signs of His power that surrounds everything, manifested in the supplication that Zakaria, peace be upon him, made for offspring that would be pleasant, dutiful and devout. He, peace be upon him, wished to have a son who will be the inheritor of the house of

Yaqoob, peace be upon him, and who would also established the mission of calling people towards Allah, SWT. He made this supplication when his age had advanced, his bones had become weak, and old age had shown itself in the greying of hair. He had no hope that his wife would be able to bear a child. However, Allah SWT, responded to his supplication, proved the speculation of people and prior experiences wrong. He SWT gave Zakaria, peace be upon him, a rightly guided son whose talent and wisdom were apparent even when he was a child. He was outstanding in discernment, knowledge and education during his childhood and was specially gentle, reformed and pious. He was devoted to his parents and possessed gentleness of heart and humility of nature.

Allah SWT fortified Zakaria's heart and showed him signs that would provide evidence for His comprehensive power. These signs would show that He SWT does what He wills. He showed him His control over His creation and in their body parts. He allows to move what He wants and suspends what He wills. The reality dawned upon Zakaria, peace be upon him, that the entire universe is in Allah SWT's hands. He SWT is the one who brings out the living from the dead, and the dead from the living. He SWT gives whom he wants without limits.

CHAPTER 2

نذر امرأة عمران

THE VOW OF IMRAN'S WIFE

VOCABULARY

family	أُسرة	vow	نذر
caller	داعي	She will give as a gift	تَهَبَ
		leaders	أئمة

ENGLISH TRANSLATION

Imran’s wife, who was from Zakaria’s family, had made a vow, and she was a good woman who loved Allah SWT and His religion, that if she gave birth to a male child, she would offer him as a gift to the service of Allah’s religion. She requested Allah SWT to accept this boy and grant him the ability to provide benefit His religion and His servants. She hoped that he could invite people to Allah and become one of the well guided leaders.

CHAPTER 3

قالَت رَبِ اني وَضَعتًها أُنثى

She said O my Sustainer I have given birth to a girl!

VOCABULARY

She gives birth	تَلِدُ	welfare	مصلحة
She hides	تَغشاءُ	She grieves	تَحزَنُ
discharged	يُضطَلِعُ	Sorrow, grief	كأبة
dedicated	مُحرر	burden	أعباء

ENGLISH TRANSLATION

Imran’s wife intended one thing to happen, and Allah SWT willed something else. And Allah SWT is more knowledgeable about what is better for His servants. She gave birth to a girl and felt sad. She tried to hide her grief but the girl was not like any other girl. She was capable of more worship and had greater intent in acts of obedience and charity than most boys. When Allah SWT ordained, out of His wisdom that only He knows, that this child would be a girl, and while the burdens of prophethood cannot be discharged except men, He also ordained that she would become the mother of a pious prophet who will have a special stature.

“(Remember) when the wife of 'Imran said: "O my Lord! I have vowed to You what (the child that) is in my womb to be dedicated for Your services (free from all worldly work; to serve Your Place of worship), so accept this from me. Verily, You are the All-Hearer, the All-Knowing."

Then when she gave birth to her [child Maryam (Mary)], she said: "O my Lord! I have given birth to a female child," - and Allah knew better what she brought forth, - "And the male is not like the female, and I have named her Maryam (Mary), and I seek refuge with You (Allah) for her and for her offspring from Shaitan (Satan), the outcast.”

CHAPTER 4

عناية الله بالفتاة الصالحة

Allah’s concern for the pious girl

VOCABULARY

guardianship	كفالة	Care, concern	عناية
Out of season, untimely	غير أوان	protection	رعاية
He made her grow	وَأَنبَتَهَا	He accepted	تقبل

ENGLISH TRANSLATION

And she, Maryam peace be upon her, was placed under the guardianship of Zakariyya, peace be upon him, due to her relationship with him, and under Allah’s protection. Allah SWT honored her with fruits that would not be expected at that time and in that place from which she would eat whatever she lived and give to others what she wanted.

Right graciously did her Lord accept her: He made her grow in purity and beauty: To the care of Zakariya was she assigned. Every time

that he entered (Her) chamber to see her, He found her supplied with sustenance. He said: "O Mary! Whence (comes) this to you?" She said: "From Allah: for Allah Provides sustenance to whom He pleases without measure."

CHAPTER 5

الهاماً من الربِ الرحيم

AN INSPIRATION FROM THE MERCIFUL SUSTAINER

VOCABULARY

The intelligent ones, intellectuals	عقلاء	Inspiration, revelation	الهام
delayed	متاخرة	Made it exclusive, dedicated	أخلصَت
Became old	طعن فى السن	time	أوان
weakness	وَهن	Grey hair overcame him	علاه الشيب
Barrenness, sterility	عقر	All hope left him	أنقطع منه الرجاء
Became excited	جاشَت	What is normal, usual	جرَتِ العادة
Resurged, revived	اِنتَعَشَ	His determination increased	عَلَت هِمَته
It flowed	فاضَ	Belief became strong	قَوِيَتِ الثقة
		Said Ameen!	أمَنَت

ENGLISH TRANSLATION

And Allah SWT inspired Zakariyya, peace be upon him who was one of the Prophets and among the intelligent and sensible people, that

He who is capable of providing a pious girl, dedicated by her mother due to her vow and supplication, and who dedicated herself to the obedience and worship, with fruits emerging before and after their usual season, was also capable of bestowing a son to an old man whose hair had grown white and who had become weak and feeble. This was despite the fact that he had lost all hope of fathering a child due to his old age, barrenness of his wife and the general observation that such a person cannot have a child.

So Zakariyya, peace be upon him, found an excitement in him, his determination surged, his hopes revived and his trust in his Sustainer became stronger. A supplicated flowed from his tongue to which the Angels responded by saying Ameen!

Allah’s mercy came into action and this was all due to inspiration from a Merciful Sustainer, and according to the planning of the All Powerful and All Knowing!

”There did Zakariya pray to his Lord, saying: "O my Lord! Grant unto me from Thee a progeny that is pure: for Thou art He that heareth prayer!”

CHAPTER 6

بِشارةُ ولدٍ

The glad tidings of the birth of a son

Came closer, nearer, approached	قَرُبَ	Directed towards him	توجهَت اليه
possibility	اِمكان	sign	أمارة
evening	عَشِي	Sign, hint	رمز
He takes away	يَسلُبَ	Early hours of morning	اِبكار
Capable of speech	ناطِق	properties	خواص

He gives	يُودِعَ	mute	أبكَم
He gives	يُعطِيَ	He prevents	يَمنَعَ

ENGLISH TRANSLATION

And Allah, SWT accepted his supplication. The glad news of the birth of a pious son was directed to Zakariya, peace be upon him, as the time of his birth approached.

Human beings are created of haste. Zakariya asked for a sign about the possibility of such a big event and its impending approach.

He said: "O my Lord! Give me a Sign!" "Thy Sign," was the answer, "Shall be that thou shalt speak to no man for three days but with signals. Then celebrate the praises of thy Lord again and again, and glorify Him in the evening and in the morning."

The All Powerful who is capable of taking away the properties of all things, and is capable of making the speaking tongue mute and unable to move with a word, is also able to grant anyone of his creatures with whatever properties He wants. The All Strong who can stop, can also give.

CHAPER 7

آياتُ الله و قُدرَتُهُ

Allah’s signs and His power

Support strength	أزر	His eyes found comfort from him	قَرَت بِه عينهِ
brevity	ايجاز	sometimes	تارة
Do not leave me	لا تَذَرنى	At times	طوراً
Interest, craving	رغب	We corrected	أصلَحنا
They rush	يُسرعونَ	fear	رَهب

ENGLISH TRANSLATION

And Allah's signs and his power showed in Zakariya's body, then his home and then his family. And so Yahya, peace be upon him, was born providing comfort to Zakariya's eyes. His strength increased and his call towards Allah remained due to Yahya, peace be upon him. And listen to the Holy Quran how it describes this story sometimes briefly and at times in detail.

And Allah says:

"And (remember) Zakariyya (Zachariah), when he cried to his Lord: "O My Lord! Leave me not single (childless), though You are the Best of the inheritors."

So We answered his call, and We bestowed upon him Yahya (John), and cured his wife (to bear a child) for him. Verily, they used to hasten on to do good deeds, and they used to call on Us with hope and fear, and used to humble themselves before Us."

CHAPTER 8

يَحْيَىٰ يَضطَلِعُ

Yahya, peace be upon him, discharges the responsibilities of prophethood

Burdens, responsibilities	اعباء	Discharges the responsibility	يَضطَلِعُ
passion	شَغَف	nobility	نجابة
Is distinguished from	يمتازُ عَن	possesses	يَتَحلى
He was pointed out/at	يُشارُ اليه	Peers, of the same age	اقرانه
purity	زكوةً	As a child	صبياً
dutiful	براً	devout	تقياً
		rebellious	عَصياً

ENGLISH TRANSLATION

And Yahya, peace be upon him, was born and became the comfort of his father's eyes, and a successor to his great father. He would discharge the duties of calling people to Allah and towards the pure religion. The signs of nobility appeared in him during his childhood. He was passionate in acquiring knowledge even as a young boy. He possessed righteousness and piety when he grew up to be a young man. He was distinguished among his peers due to his love for and his devoutness and dutifulness towards his parents. He was pointed at among other boys as an example in these qualities. Allah SWT addressed him thus:

"(And it was said unto his son): O Yahya! Hold fast the Scripture. And we gave him wisdom when a child,

And compassion from Our presence, and purity; and he was devout,

And dutiful toward his parents. And he was not arrogant, rebellious.

Peace on him the day he was born, and the day he dieth and the day he shall be raised alive!"

قصة سيدنا عِيسَىٰ بن مريم عليه الصلوة و السلام

THE STORY OF ESSA SON OF MARYIAM (PEACE BE UPON HIM)

CHAPTER 1

قصة خارقة للعادة

AN EXTRAORDINARY (MIRACULOUS) STORY

VOCABULARY

absolute	مُطلقة	Extraordinary, mirculous	خارقة للعادة
intellect	الباب	Became baffled	حارَت
It became difficult	شَقَّ	Was abrogated	نُسِخَت

Does not change	لا يَحُولُ	Does not cease	لا يزولُ
Does not vary	لا يتغيرُ	law	ناموس
It became easy	هانَ	Does not change	لا يَتَبدلُ
lighter	أهون	One who determines	مُريد
		easier	أيسَر

ENGLISH TRANSLATION

And then comes the period of Essa, peace be upon him, the last prophet before the Holy Prophet Mohammad, peace be upon him. This is a story that shows the All compelling determination of Allah, SWT. It also shows His absolute Power and exact Wisdom. All of His commands are extraordinary, and the birth of Essa, peace be upon him, was extraordinary as well. The story of his birth baffles the intellect and overrules the laws of nature. It is difficult to believe for those who put their faith in the laws of nature as if they are “God” and that they not abate neither do they change. It is also difficult to believe for those who believe only through experimentation and observation and who consider the laws of medicine and physics as unalterable and unchangeable laws.

Such people are unaware of Allah’s power that comprehends everything and dominates everything. Nothing can stand before His intention. When He intends to do anything, He simply states, “Be”, and so it happens.

However, it is easy to believe for those who believe in Allah as the One who controls and determines everything. He is the Creator and the Maker.

He is Allah, the Creator, the Evolver, the Bestower of Forms (or Colours). To Him belong the Most Beautiful Names: whatever is in the heavens and on earth, doth declare His Praises and Glory: and He is the Exalted in Might, the Wise.

It is easy to believe for those who believe in the creation of Adam, peace be upon him, from water and clay, without any father or

mother. Birth from a mother without the agency of a father is easier to believe in than the birth of a human being without both parents.

It is for this reason that Allah, SWT states:

The similitude of Jesus before Allah is as that of Adam; He created him from dust, then said to him: “Be”. And he was.

CHAPTER 2

امر كله عجب

A completely amazing event

Complete dominance	دولة وصولة	zenith	اوج

ENGLISH TRANSLATION

The matter of Essa, peace be upon him, was completely amazing. His birth took place in an era in which the Greece had reached its zenith in the fields of rational sciences and mathematics. Moreover, the medical science also commanded complete dominance.

CHAPTER THREE

خضوع اليهود للاسباب الظاهرة

prevalent	سائدة	Submission, surrender	خضوع
possibility	امكان	Became habituated	أِعتادوا
Event, occurrence	حادِث	material	مادى
Need of the time	حاجة العصر	narrow	ضيق
dwelled	أمعَنَ	call	نداء

Holding on to (an opinion)	تمسك	Taking a stand, stance	وُقوف
Sticking with	تَشَبُت	peelings	قُشورٍ
exaggerated	غَلواٍ	manifestations	مظاهر
preoccupation	اِنهماك	preoccupied	اِنهَمَكوا
Nature (plural)	طبائع	It hardened	جَفَت
Do not sympathize	لا يَعطِفون	Don't show empathy	لا يَرِقون
veins	عُروق	They deal with	يُعامِلونَ
They harden up, show rigidity	يَقسون	They force, compel	يتجبرونَ
hypocristy	نفاق	They show leniency	يَلينون
Making excuses	تَحيل	Servility, submission	خُنوع
recourse	لُجوء	Cunning, guile	دهاء
secret	سِرِية	conspiracy	مُؤامرة

CHAPTER 4

اِستخفاف و تمرد

Rebellion, disobedience, waywardness	تمرد	Neglect, disregard	اِستخفاف
Dealing in usury	تعامل بالرباء	audacity	اِجتراء
Rudeness, coarseness	غِلظة	futility	عَبَث
Became emptied, was devoid of	تَجَردَت	Dryness, lack of warmth	جفاف
They nearly forgot	كادوا يَنسونَ	whatsoever	مهما
equality	مُساواة	Sympathy, consolation	مُؤاساة
Agreed with their desires, was in accordance with their desires	وافَقَ هواهُم	pervaded	زَخَرَت
He criticized	اِنتَقَدَ	Helped them	أيَدَهُم

Genuine, straightforward	صَريح	He held them accountable	حاسَبَهُم
They fought him	حارَبُوهُ	They became his enemy	عادوهُ
allegation	بَهت	Courage, boldness, audacity	جرأة
Hiding, concealment of truth	كِتمان الحق	Inventing (a lie, falsehood)	أفتراء
False, tampered evidence	زُورٍ	Witness, evidence	شهادة

CHAPTERS 5, 6 AND 7

Secret of their superiority or preference	سرُ تفضيلهم	distinguished	تمتاز
Infiltrated in	تَسَربَت الى	Ungratefulness for favor	نُكران للجميل
proximity	مُجاورة	mixing	اختلاط
paganism	وَثنية	people	شعوب
exaggerated	بالَغُوا	false	زائفة
Impudence, impertinence	وقاحة	They crossed	تَخَطوا
arrogance	زهو	Ugly, hideous, repulsive	شنيعة
arrogance	ادلال	Coquetry, spoiling	دلال
dreams	احلام	desires	اماني
Will never touch us	لن تَمَسَنا	Beloved ones	أحِباء

CHAPTER 8

challenging	تحدياً	It challenged	تتحدى
established	مُقرر	perceptible	محسوس
Norms, customs	اعراف		
What is followed	مُتبعة	Well known	شائعة
sanctioned	مرسومة	Laws, rules	قوانين
high	عُليا	Paradigms, examples	مُثُل
unfamiliar	غير مألوفة	They compete	يتنافسون
Recluse, ascetic, pious	مُتبتلة	Laps	أحضان
slander	طعن	Filled with	مَليء
Affluence, wealth	غِنى	Libel, slur	قدح
Sits in the company of	يُجالِسُ	advocates	يُواكلُ
He comforts, sympathizes	يُواسي	Shows compassion	يَحنُو
		humble, vulgar	وَضيع

CHAPTERS 9, 10, 11

Was helpless from	عَجَزَ عن	He helped	ايد
He cures	يُبرِئُ	treatment	مُداوت
leper	اَبرَص	One born blind	أكمه
He blows	يَنفُخُ	shape	هيئة
They hoard	يَدَخِرونَ	He informs	يُنَبِئُ
confidence	ثِقَة	It restores	يُعيدُ
They deny	يُنكِرونَ	It renews	يُجدِدُ
They imagine	تَخَيلوهُ	capacity	سَعَة
rejection	رَفض	The gist	لُباب
It became hard	شَقَ	They set up	يَنصِبون
Bow, arch (or arrows)	قوس	They threw him with	رَموهُ
Charge,	تُهم	They hurled,	رَشَقوهُ

allegation		threw	
They dealt him	تناولوهُ	slanders	قذائف
Obscene, disgusting	بَذئ	Slur, blaspheme, swearing	سَب
They opposed him	عاكَسَوه	virgin	بَتول
They teased, agitated	أهاجوا	They expelled him	طارَدوهَ
They blocked	سَدُوا	riffraff	اوباش

CHAPTER 12

قصة عيسى فى القران

Defended him	حماهُ	Getting rid of	تخلُص
Trick, strategy	كيد	Returned, turned back	رَدٌ
cradle	مَهد	Notable, privileged	وجيه
Has not touched me	لَم يَمسَسنى	Old age	كهل
I inform you	أنَبكُم	I cure	أبرِئُ
confirming	مُصدق	You all hoard	تَدخِرون
I will take you	مُتَوفيكَ	He felt, sensed	أحَسَ
return	مَرجِع	I am your purifier. I will purify you	مُطهرُكَ
One who doubts	مُمتَر	He will pay them in full	يُوَفيهم

CHAPTER 13, 14, 15

He has given me	آتَانِيَ	description	وصف
dutiful	بَرًّا	Has enjoined upon me	وَأَوْصَانِي
conflict	صراع	Hard hearted	شَقِيًّا
Fault, shortcoming	غضاضة	Stayed away	ابتعدَ
Waiver, giving upon something	تنازل	It became hard for them	شق عليهم
leadership	زعامة	Presidency, leadership	رئاسة
Sovereignty, supremacy	سيادة	distinction	امتياز
Tormented ones	مُعَذَّبين	rich	مُترفون
Lay people	عامة الناس	You were sent	أُرسِلتُم
witnessed	شاهَدَ	Lost hope	يَئِسَ
They denied	جَحَدوا	stubbornness	عِناد
They belittled him	استَصغَرُوهُ	Believed it	استَيقَنَتها
Presented to	اَقبَلَ	Person of power and reach	صاحب حول و طول
Became clean	صَفَت	Became soft	لانَت
The sweat of their brows	عرقِ جبينِهم	Hard work with their right hand, the labor of their hands	كَدِ يمينِهم
They don't put up a show	لا يتطاولون	They do not boast	لا يتافخرون
position	مَنصَب	Fame, glory, honor	جاه
fishermen	صياد السمك	masons	قصار
Occupation, labour	مِهن	Skill, profession	حِرف

CHAPTERS 16, 17, 18, 19, 20

Be a witness	أشهَد	They crowded	ألتفوا
Tourism	سِياحَة	We followed	اتبعنا
Move, movement	انتقال	He spends	يَقضي
deviated	ضالة	Feeble minded	خِراف
tour	جولات	Happened to him	يتفِقُ له
ease	يُسر	journeys	رِحلات
tightness	ضيق	difficulty	عُسر
He bears	يَتَحملُ	Comfort, ease	رخاء
obstructs	يَسُدُ	He goes through	يَجتَزئُ
table	مائدة	breath	رمق
steadfastness	جَلد	Of his level	بِمنزلته
moderateness	زهادة	austerity	تقشف
They enjoy	يَنعمونَ	They eat to their full	يَشبَعونَ
Bad manners	سُوء ادب	Hardship, distress	عناء
He is capable of	يَستَطيعُ	Polite, well bred, educated	مُتأدبين
He disliked	كَرِهَ	Did not surprise	لم يُعجِب
They make it accountable for	يُكلفونها	style	اُسلوب
Is (Are)consoled	يُسلى	Supernatural events	مخاريق
Inexperienced ones, gullible	اغمار	Is (are) amused	يُلهى
appearance	ظهور	They are given respite	يُمهلونَ
consequence	عاقبة	warning	تحذير
Most Exalted	اجل	He warned	حذر

CHAPTERS 21, 22, 23

stubbornness	اِصرار	Insistence, urge	اِلحاح
serious	جادون	They clung to	تَشَبثُوا
generations	اجيال	reminder	ذكرى
Is reported, narrated	تُروى	Is narrated	تُحكى
status	مُنزلة	Over the passage of time	على مر الايام
They attempted	يُحاوِلونَ	One who sends down	مُنزل
The cup overflowed	فاضت كأس	Lost patience	عيلَ صبر
Took his case to	رَفَعوا قضيته	Enmity, hostility	عداء
Anarchic, lawless	فوضويٌ	rebellious	ثائر
He attracted	اِستهوى	He renounced the religion	مَرَقَ من الدين
He separated	فرقَ	They were fascinated by him	فُتِنوابه
(here) mature ones	احلام	Made fool	سَفَهَ
		Made us uneasy	شغلَ بالنا

CHAPTERS 24, 25, 26

danger	خطر	Indignant ones	ناقمين
Does not observe	لا يتقيدُ	Does not submit to	لا يَخضَعُ
revolutionary	ثوري	Does not sanctify	لا يُقدِسُ
It will exacerbate	يتفاقَمُ	If his mischief is not stopped	اذا لم يُكف شرهُ
Whatsoever, even if	مهما	Mischief cannot be underestimated	لا تُستَصغَرُشرارة

Shrewdness, cunning	دهاء	trivial	تافِهة
colored	مًصبوغ	Filed with	مَملُوءاً
Does not irritate, upset	لا يُهيجُهم	Does not agitate	لا يُثيرُ
They mixed	خَلَطوا	They do not interfere	لا يتدخلوا
Side, party	جانب	verify	يتحقق
Administrative matters	امور الادارية	purposes	اغراض

CHAPTERS, 27, 28, 29, 30

holiday	عُطلة	Court	محكمة
The order is issued	يصدر الحكم	Keen, eager	حريص
With calm hearts	هادئي البال	They rest	يستريحوا
Upsets, irritates	يُزعِجُ	Comfortable	ناعمي البال
Thronged, gathered	احتشدَ	Was hard pressed	ضاق ذرعاً
ridiculing	مُتهكم	Jesting, ridiculing	مُتندِر
He issue the order	اَصدرَ الحكم	Upset, hard pressed	مُتضايق
Obligates, mandates	يوجِبُ	criminal	الجنائي
hanging	شنق	The one who has been convicted	المحكوم عليه
Rally, swarming	حاشد	civilized	مُتمدنة
resembling	اشباهاً	Falls over	يتساقَطُ
They are not distinguished	لا يُميزونَ	Gets confused	يلتَبِسُ
enthusiastic	مُتحمسين	corridor	رواق
Attack, like a thirsty one falls upon water	ينهالونَ	visiting	سُفراء
They swear	يسبونَ	They jostled upon	يتدافعونَ
tired	لاغِب	They make someone feel ashamed	يُعيرُون

He was made to do something	كُلِفَ	Exhausted him	اَضناهُ
Most eager	احرَصَ	appointed	موكل
responsibility	مسئولية	Initiative, action	مُبادرة
		Tiring, onerous	مُرهِقة

CHAPTERS 31, 32, 33, 34

procession	موكِب	It so appeared them	شُبِهَ لهُم
They received order	تسلموا الامر	Gallows, place of execution	مشنق
All together	حابل و نابل	mixed	اختلط
noise	ضجيج		
He shouts, cries	يَصيحُ	It cannot be doubted	لا يُشكُ فيه
He declares, announces	يُعلِنُ	He makes a noise	يضيجُ
They do not pay attention to	لا يلتفتون	Freedom from obligation, immunity	براءة
Yelling, crying	صياح	Disclaims, shirks responsibility	يتنَصَلُ
Wailing, lamentation	عويل	crime	جريمة
standing	واقفون	The one who is hanged	مَصلوب
Implemented the order on him	نَفَذوا فيه الحكم	honorable	مُكرم
Pursuit, following	اتباع	Speaks/describes	يتحدثُ

CHAPTER 35 and 36

He establishes the argument	يقيمُ الحجة	descent	نزول
exaggerated	اَفرطوا	**They neglected, renounced**	فَرطوا

Reports have come	ورَدَت الاخبار	He subdues	يَكبِتُ
He did not complete	لَم يُكمِل	Continuous	مُتواترة
Fight, opposition	مُحاربة	Task, mission	مُهِمة
He complied with, obeyed	اِمتَثَلَ	He bade farewell	وَدعَ
He specified	خَصَصَ	He generalizes	يُعمِمُ
testifier	مصدق	It will become complete	تَتِمَ

CHAPTERS 37, 38 AND 39

strangeness	غرائب	Vague, mysterious	غامضية
(eyes) shed tears	تدمعُ	religions	اديان
changed	تحولَت	melts	تذوبُ
ambiguity	غُموض	Permissible, tasty	سائغ
Distortion, misrepresentation	تحريف	complexity	تعقيد
refuge	اِلتجاء	interpretation	تأويل
exaggerated	غلا	complex	مُعقدة
family	أُسرة	Exaggeration in praising someone	أطراء
(it) spread, became known/popular	شاعت	Composed of	مُؤلفة
submitted	يَخضَعُ	churches	كنائس
inclination	اِنحناء	refuge	لُجوء
Passed by	خَلَت	disparagingly	مُستَبشِعاً
Worshippers, faithful servants	ربانيين	They are deluded away (from the truth)	يُؤفَكون
Dominant, watching over	مُهيمِن	Declares, clarifies	يُصرِحُ

habitation	مَأْوَا	Nothing can be added to it	لا مزيد

CHAPTERS 40, 41and 42

Was instilled	طَبِعوا على	Tastes, enjoys	يتذوقُ
Will not disdain	لن يَستَنكف		رهبة
scene	مشهد	Wonderful, gorgeous	رائع
say	تَقَولَ	He disowns	يَتَبَراء
Name of a faction, those who exaggerate	غُلاة	He condemns	يُدينُ
crime	جريمة	responsible	مَسئلونَ
Feel!	استشعروا	grandeur	جلال
splendor	روعة	stand	موقِف
idolatory	وثنية	One who watches	رقيب
Callers, advocates	دُعاة	blatant	سافرة
It dived	غاصَت	Impulse, motive	دافع
Idol worshippers	وثنين	chins	اذقان
Carved, made sculpture	نحتوا	Different, separate	شتى
temples	هياكل	Temples, chapels	معابد
Holding on to something	تمسك	Ancient, pure	عريقة
It got mixed	امتزجت	Myths, fables	خُرافات
Running (noun)	مجرى	It ran	جَرَت
embraced	احتضَنَ	Became Christian	تَنَصرَ
It approached, came closer	تَدنوا	Adopted it	تبناه
It started losing	صارت تفقِدُ	Gently, slowly	رُويداً
Naturalness, simplicity	بساطة	originality	اصالة

They nurtured it, inoculated it, filled it with	طَعَموها	Zeal, fervor	حماسة
creeping	زاحِفة	equally	سواءٌ بِسواء
He walked	سَلَكَ	Path, trail	درب
Does not meet	لا يلتقى	intentionally	عن قصد
controlling	مُسيطرة	tragedy	مأساة
		controlling	مُتحكمة